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Ely Trembling for the Ark of God:

O R,

*The Religious Duty of being Concerned for the present
State of the Protestant Religion, Incumbent upon all,
but chiefly upon the Clergy and the Magistracy.*

A
S E R M O N

PREACH'D at the
ASSIZES held at Chlemsford
in Essex, on July 15, 1714.

Before the Right Honourable

Sir Thomas Parker, Kt.

Lord Chief Justice of England

A N D

Sir Littleton Powis, Kt.

One of the Judges of the Queen's Bench.

By John Armand Dubourdieu, Rector of Sawtrey
Moin, in the County of Huntingdon, one of the
Ministers of the French Church in the Savoy,
and Chaplain to His Grace the Duke of De-
vonshire.

Published at the unanimous Request of the High Sheriff,
and the Gentlemen of the Grand Inquest.

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THE DEDICATION.

To the Right Worships

Sir Henry Fetherston, Bt.

High Sheriff of the County of Essex;

A N D

Sir Henry Bendish, Bt. Foreman.

Sir Thomas Webster, Bar.

Thomas Middleton,

Fisher Tench,

Robert Western,

Robert Honeywood,

Samuel Tufnel,

Lemyng Rebow,

William Brag,

Francis Gardiner,

Edward Luther,

John Cresner,

Richard Barret,

Richard Chifwell,

John Eyles,

Robert Walker,

James Littleton,

Kenwick Grantham,

George Affer,

Richard Andrews,

Alexander Prescott,

Robert Johnson,

Nathaniel Grantham,

Richard Lestock,

John Sewell,

Josias Kinsman,

Cromwell Desborough,

William Blackburn,

John Eldred,

Gentlemen of the Grand Inquest.

Gentlemen,

THIS Sermon being Published at Your unanimous Request, it will be thought no Presumption in me, to say, it hath a Title to Your Patronage.

I am sensible, the only thing that recommended it to Your Favour, was the seasonableness of the Subject, and that Vein of Zeal for the Protestant Religion, which run through all the Parts of it. Had you considered it in another Point of View, it would doubtless, have missed of the Honour of your Suffrages: But it was my good Fortune, to deliver it before Religious Hearers, whose Piety (only attentive to the Concern, I expressed for the present State of the Ark of God) over-looked all its Defects.

The DEDICATION.

I beg leave to tell you, that thereby You have given a full Proof of Your excellent Character, and Dispositions: For tho' the meanness of this Discourse, may Impeach the Judgment of the Approvers; yet, the Approbation you honoured it with, meerly upon the account of the Subject, is a shining Instance of your firm Adherence, and inviolable Attachment to the true Interest of Your Country.

And 'tis with incredible Pleasure, that I am permitted, to grace the Head of this Discourse with such a bright, and numerous List of Gentlemen of the best Estates, and Figure in Your Country; all resolved to sacrifice their Lives and Fortunes, for the Preservation of our happy Constitution, in Church and State.

The Opinion of a Sermon, heard with some satisfaction, often sinks in the Reading: But I hope, that when in the Perusal of this, You find any thing shocking to Nice and Critical Eyes, you'll remember, that You heard it at Chelmsford with Indulgent, and Charitable Ears.

And here, I take my leave of You, with my hearty Thanks for the Favour I have received from You, as also with my hearty Prayers for Your Prosperity. I am,

Gentlemen,

Your very Affectionate,

Obliged, Humble Servant,

John Armand Dubourdien.

1 Sam. IV. 13.

For his Heart trembled for the Ark of God.

TIS Usual for Men, who live in the outward Communion of the true Church, to challenge God's Protection, as their Property, tho' their Life is the very *Reverse* of his Laws. They lay claim to the Benefits of his *Covenant*, tho' they do not perform the Conditions of it. They look upon the true Doctrine, which they profess, as an *Exemption* from Moral Duties; and as implying a Toleration of their Crimes, or a Sanctuary, which skreens them from God's avenging Justice. They foolishly imagine, they can enjoy the *Privileges* of Religion, separately from it's *Graces*; and impiously confident, they expect the Blessings which attend the strict Observance of God's Precepts, in the very time they are themselves guilty of such heinous Sins, as call for the *Infliction* of the greatest Punishments.

Foolish Stupidity! to think, that God is bound to be propitious to them, and load them with Benefits and Favours, notwithstanding their high Crimes, and notorious Offences.

This was the Case of *Israel*, in the History before us. *Ely*, who at that time, under the Title of Judge, was the chief Governor of that People, was a good, a pious Man, and even zealous for the Honour of Religion. But through the *Facility*, or Weakness of his Temper, he had unfortunately been, too remiss a Magistrate, and too indulgent a Father.

His Sons, whose Proneness to Sin, should have been bridled and curbed by wholesome Severities, had been abandoned to their own Devices, and had prostituted

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their sacred Character, to the most infamous sensual Satisfactions. And (as the Prince's Vices are apt to become the *Fashions* of the People, or, as when the Fountains of publick Edification are tainted with Poison, the Infection grows general) the Corruption in a very little time, stole into all the Veins of the *political* Body, insomuch, that by the Prevalency of the Leader's Example, the Nation was soon over-run with Wickedness and Impiety.

In a Juncture of time, so fatal to the Prosperity of a People, *Israel* goes out to engage the *Philistines*. But God not going out with them, great Numbers of them fell in the Field, and they were entirely defeated. So grievous a Calamity, (one would think) should have set them upon *considering their ways*, and *turning back to the Lord of Hosts*: But instead of this, they fall to repining and murmuring; *Wherefore*, say they, *hath the Lord smitten us before the Philistines?*

And then they think of a Stratagem, which was much easier, than reforming their Lives, and Conversation, which they foolishly imagine would infallibly repair their Loss, and retrieve their Honour: That was, fetching the *Ark* from *Shiloh*, and carrying it into the Field of Battle, upon the fond conceit, that the *Philistines* would never be able to face, that ever victorious *Ark*, whose Presence alone batter'd down the Walls of *Jericho*; And that it would be a means, to oblige God to side with them, since his Honour was engaged in the Preservation of the *Ark of his Covenant*: And his Glory could not suffer it to fall (an inglorious Captive) into the Hands of the *Uncircumcised*. As soon as the *Ark* appeared in the Camp, emboldened with these Thoughts, and flushed with the sanguine Hopes of undoubted Victory, by loud Shoutings, and Demonstrations of Joy, they *anticipate* their imaginary Triumphs, and even before they engage, they congratulate themselves, upon the glorious Success of the Day. How vain is Confidence, when ill-grounded, and ill-placed! They soon found by sad Experience, that the *Ark of the Covenant*, was no Defence for them who
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broke the *Covenant*: And that the *Ark* wherein lay enclosed the two Tables of the *Law*, could not save those, who had broke the two Tables of the *Law*. They found that their Sins could endanger the *Ark*, but not the *Ark* protect their Sins; and that it was to no purpose to court the Emblem, when they had affronted the Original. For notwithstanding the Presence of the *Ark*, they were again totally routed. Thirty Thousand of them fell in the Field, the High Priest's Two Sons were slain; and to encrease the Disgrace of that unhappy Day, to fill up the measure of their Grief and Shame, the *Ark*, the Ornament of *Jacob*, and the Glory of *Israel*, fell into the Hands of the *Philistines*, to complete their Victory, and adorn their Triumph.

Whilst these Things passed in the Camp, *Ely* was sitting by the way side, watching: Unconcerned for the fate of his People, unconcerned for the fate of his Sons, all his Thoughts were bent upon the Hazards the *Ark of God* was exposed to, through the Sins of his Nation, and the Sins of his Family. And as good Men, at the Approaches of their Dissolution, have often Prophetick Fears, or secret Forebodings of some great impending Calamity, his Heart trembled for the *Ark of God*.

To draw from these Words some seasonable Inferences or Considerations, fitted for the times and the present occasion, we think it proper to rank our Thoughts under Four Heads; And to shew.

First, The Dignity of the *Ark*, or the high Value of true Religion, and the Duty of preferring it's Safety and Preservation, before all other Advantages and Enjoyments.

Secondly, To lay before you some Inducements, and Motives, to enforce this Duty.

In the third place, from *Ely's* being both the High Priest, and the chief Magistrate in *Israel*, we will shew you, that this Duty is in a more binding, and particular manner, incumbent upon the Magistracy, and the Clergy.

In the fourth and last place, that since the Sins of *Israel* unrepented of, were the unhappy Causes of the Captivity of the *Ark*, 'tis the most important of our Duties, to secure and keep it safe in the midst of us, by a National Repentance.

First, As to the Dignity of the *Ark*, it was the holiest Thing under the *Law*; † and so holy, that it made holy every Place it came to. It was the Dwelling Place, and Habitation of God. * It was the Place from whence God gave his Oracles to *Israel*, and where *Israel* met to consult his God. 'Tis called here the *Ark of God*, not as a Learned Man || would have, in Contra-distinction to the *Arks* or *Chests* made use of in the idolatrous Ceremonies, that were performed to the Honour of some Heathen Gods; but because it was of Divine Original, its Fabrick having been ordered by the true God, and adapted to his Service. In many places, it is stiled the *Ark of the Covenant*; because it was the Pledge of God's Covenant with his People. Elsewhere, the *Ark of the Testimony*; because it was the Preserver of the Testimony of the Lord, the Tables of the *Law* being lockt up, and preserved in it. In some other places it is called, the *Ark of the Strength of God*, and the *Strength of Israel*; because it was a Shield to the People, and a Terroure to the Enemies of God. This might suffice to demonstrate the Dignity of the *Ark*, and yet 'tis distinguished by higher Titles: For 'tis also stiled, the † *Face of God*, the *Glory of Israel*, and even God and King of Glory; because God appeared upon the *Ark*, by the visible Tokens of his Presence, of his Mercy and Protection.

It would be endless to unravel all the *Mysteries* of the *Ark*, and to shew, how it was a typical Emblem of our Lord's Incarnation; as also a lively Representation of his *Mystical Body* the Church: Waving then all this, tho'

† 2 Chron. 8. 11. * Ps. 99. 1. Exod. 25. 21. 22. || Spencer.
† Psalm. 24.

it tends to illustrate the Dignity of the Ark; and hastening to apply this Law Ordinance to our Circumstances under the Gospel, we will only consider it, under a Two-fold Idea.

First, As it was the Symbol of God's Presence, and the Pledge of his Protection.

Secondly, As it was the Center of the Jewish Religion: For, it was before the Ark that Sacrifices were offered; and that the most solemn Acts of Religion were performed. Whence appearing before the Ark, in Scripture Phrase, is of the same import with, appearing before the Lord; and there was a Law, whereby all the Males in Israel, were obliged to appear before the Ark, at the Three great Solemn Festivals.

No wonder then, if the Holy Men under the Law, made the Safety of the Ark, the darling Object of their Zeal, and it's Danger the chief of their Cares and Troubles; since it was the glorious Symbol of God's Presence, and Favour, and the most Sacred and Venerable Mystery of their Religion. Let us hear how a Prophet, bewails the Captivity of the Ark, in a moving strain, and the most affecting Expressions; * he forsook the Tabernacle of Shiloh, and the Tent which he placed among Men, and delivered his strength into Captivity, and his Glory into his Enemies Hands.

Now, to put this in a Gospel dress, True Religion, the Religion of Christ, bears the same Relation to us, that the Ark did to the People of Israel: And if the Care of it's safety did fire their Affections, and caused their Hearts to tremble, should not the defence of true Religion, against the utmost Efforts of a corrupted Church, wing our Activity, and enflame our Zeal; since the loss of it, if not of a greater Value, is with us, at least, of the same unvaluable consideration. We lose in it our Sun, and our Shield, our Glory, and our Strength, our Light, and our Support: And this you'll be made sensible of, if you consider Three Advantages attending

* Aleph. Psalm 78.

true Religion, which are of the same Nature, and Stamp, with the Advantages flowing from the Ark of God.

First, *True Religion* is the highest *Privilege* of humane Nature; it distinguishes Men from the whole visible Creation, with a brighter Lustre, than all the Advantages of Reason. And if true Religion advances the Dignity of Men, considered in a private Capacity, it ought, by an undeniable Consequence, to raise the Honour of a Society, of a Nation; a Society, a Nation being nothing else, but a Community made up of private Men, who have agreed to live under the same Laws and Government. Now, if a Kingdom be the Center of Commerce, the seat of Politeness; if it carefully cultivates and improves Arts and Sciences at home, and becomes formidable abroad, by the Progress of it's Arms, and the Extent of it's Conquests: These may make a Kingdom considerable in the Eye of the World; but nothing can make it considerable in the Eye of God, or recommend it to his Favour, but the purity of it's Doctrine and Worship.

II. *True Religion* promotes the happiness of a Nation, by the natural *Tendency* of it's Doctrines and Precepts; 'tis in all Communities, the living Fountain of good Order, the Spring of regular Motions, the Cement of mutual Union and Benevolence. It ties the People to the Sovereign, it endears the Sovereign to the People, by enforcing the observance of their reciprocal Duties: It introduces into Commerce, *Disinterest* and Integrity, and banishes *Male-administration* from publick Places and Employments: It makes the Governors Honest, and the governed easy. Vice and a corrupted Religion, are the unhappy Roots of Evils and Calamities of all kinds; on the contrary, true Religion, || is a tree of life to them, that lay hold upon her, and happy is every one that retaineth her.

III. *True Religion* entitleth a Nation to God's Favour and Protection. For tho' God is every where, as a

God and a King by the immensity of his Nature, and by the unbounded extent of his Providential Administration; yet he is more particularly to be found and felt, as a *gracious God*, and a *good King*, in those Countries where his *Ark* is settled, and his true Church Established. And he honours, with a more distinguished Care and Protection, them who professing his Truth, conform their Lives to the *Sanctity* of his *Laws*. His Presence is inseparable from the *Ark of his Covenant*: Therefore St. *John*, in the * *Revelations*, represents our Lord in the midst of the *Golden Candlesticks*, meaning thereby, that he fixes his Habitation, and Dwelling-place, in Churches that are distinguished by *soundness of Faith*, and *purity of Worship*. And 'tis in regard to the unvaluable Blessings, that enjoys a People, whom God hath Honoured with the Knowledge of his Truth, that the holy Prophet triumphantly saith, † *Happy is that people who is in such a case: yea, happy is the People whose God is the Lord*.

These Three Characters of *true Religion*, are undeniable Arguments of its Value and Excellency: And at the very same time give us a full Prospect of the Horrors of *Popery*, wherein none of those touches, or strokes are to be seen. *True Religion* advances the Dignity of Man; it improves and exalts his Nature. On the contrary, *Popery* degrades, and vilifies *Man*, by imposing upon him blind Obedience and Submission, to pretended *infallible Guides*; as also, the unworthy belief of ridiculous *Doctrines*, and *Superstitions*, which at once *dethrone the Majesty of Heaven*, and the Reason of Mankind.

True Religion is not only *Conducive* and *Instrumental*, to the regulation and wellfare of a Kingdom; more than that, 'tis the very Principle from which Order, Peace, and Happiness flow upon a Nation. But *Popery*, a Word which implies a World of Mischiefs, bids defiance to all this; it breaks the *Bands*, it cuts off all the *tyes* of Society; it lays upon *Princes*, an Obligation to destroy *Subjects*, whom they are bound upon

* Rev. 1. 13.

† Psalm 144.

Oath to Protect; it absolves Subjects from their Allegiance to their lawful Princes: For, according as it serves it's turn, or suits best with it's Interest, the Church of Rome at one time, will present a Prince, with a Consecrated Sword; to encourage him to the shedding of his Subject's Blood; at another, by the underhand Intreagues, and the seditious Breath of it's Emis-saries, it excites a deluded People, to levy War against their Liege Lord and Sovereign.

Again, True Religion, causes a Kingdom to be the Kingdom of God. But a Kingdom where Popery is the established Religion, is the Kingdom of a Man. Of a Man indeed, who mimicks God. He arms himself with Thunder and Lightning: He demands the Adoration of his own Person: He assumes the Titles of the Almighty, and styles himself King of Kings, and Lord of Lords: He affects the Power and Perfections, and even (daring Impiety!) compliments himself with the Name of God. What an impious Leveller is this? Proud Worm! who sets himself upon a Level with Him, who is higher than the Heavens, and places himself on a Throne, equal to the Almighty's. Intolerable Arrogance! He is not even satisfied with an Equality: He gives himself the Precedency, and affects a Superiority over his Maker. For in the Ceremony of his Coronation*, at a good distance from him, first comes the consecrated Host, on a white Horse, under a Canopy held by Men of no higher rank than Citizens of Rome: This would have been too sneaking a Retinue for the more than deified Pontiff. For, he afterwards comes mounted on the Shoulders of Men, under a much richer Canopy, held by Princes or their Ambassadors and Representatives. I must own there is a Colour for such a Precedency: For a God made by Cardinals, who are styled the Princes of the Church, ought in justice to have greater Honours paid him, than those Gods of a more vulgar make, who daily come so thick out of the Mint of vile inferior

* 1 Lib. Ceremo. Sac.

Priests. Add, there is but one Pope; whilst the *Waser Deities*, are multiplyed to Millions: Besides, a visible God riding in Triumph, with a splendid Equipage, is apt to draw more respect from the *dazled* Multitude, than a *latent Invisible* one, who sculks behind the disgraceful Veil of contemptible Accidents, and is crowded into an *Atom* of Bread.

However, a Church which is governed by a Man, who unmindful of his mortal Condition, *Rivals* the Almighty, and even exalts himself above his Maker, far from being the *Kingdom of God*, is rather the *Empire* of proud aspiring *Lucifer*. For God *abhors* and *resists the Proud*: But tho' * *he inhabiteth eternity, he dwells also with him who is of a contrite and humble Spirit*.

Now, what *Scenes* of Misery and Horrour, should we be betrayed into, if our *Protestant Religion*, the true *Ark* of God, the *Symbol* of his Presence, and the *Pledge* of his Favour and Protection, should be subjected, and forced to truckle to it's *reverse Popery*. For † *power was given to the beast to make war with the Saints, and to overcome them*. And 'tis a melancholy Reflection to think, that to him who surveys the present State of *Europe*, it will appear, there is cause to be apprehensive of so great a disaster: And that, in many places where our *Holy Religion* flourished before, it is now sunk and decayed, is a Truth too plain to be denied.

Abandoned by a Prince, whose Ancestors were it's most zealous Champions, presided at it's Birth or Revival, and defended it's *Cradle* with their Sword: Abandoned, I say by a Prince, who exchanged it for a temporal Crown, which, for a Reward of his *Apostacy*, hath proved to him a *Crown of Thorns*, and still sits tottering and uneasy upon his Head: Extirpated in *Bohemia*, Discountenanced in many parts of *Germany*, Distressed in *Poland*, Oppressed in *Hungary* and *Transylvania*: In *France*, where once it was almost an equal

* *Isaiah* 57. 15.

† *Revel.* 13. 7.

Match to it's Enemy, bleeding now by fresh Wounds ; and through a renewed Persecution, breathing it's last. And, in *these Realms*, insidiously undermined by *Subterranean* Plots, pelted by Libels, endeavour'd to be knock'd down by the *crushing Weight* of bulky Volumes, and openly assaulted by the bold Partisans of a *Popish Impostor*. Who can consider the present deplorable condition of our *Holy Religion*, without being struck at Heart, without expressing the deepest Concern, without trembling for the *Ark of God*?

And, 'tis no small addition to our Fears, that many of the *Protestant Powers* abroad, seem so remiss, so unaffected to the Interest of our *Sion*, while the *Princes of Samaria* are so Zealous, and Active in the Defence and Propagation of their *Schism*, and *Heresy*. And, at the Head of the latter, who can forbear seeing a *Prince*, who ever look'd upon Conquest as commendable, and Restitution as inglorious ; a *Prince* who is at this time the very Prop of *Babylonish Tyranny*, now as Powerful and as Formidable as ever ? Unless we come up to that excessive pitch of Absurdity, as to imagine, that he hath been weakened by the addition of new *Principalities*, and *Dominions*, caused to be found light in the Ballance, by throwing into it the *vast weight of Kingdoms and Monarchies*, or impoverish'd by securing in his Family, the *Well-head of Silver Streams*. Not that I think, his endeavours to weaken our *Religion*, and advance his own, are owing meerly to a Religious Principle : 'Tis not unlikely, they are as much to be ascribed to *Politicks* as *Zeal*, and ought to be placed, rather to the account of his *Ambition*, than that of his *Bigotry*. 'Tis observable, that through the whole course of his Reign, when in a more particular manner (as he doeth at this time) he submitted his *Scepter* to *St. Peter's Keys*, 'twas when he had occasion for them to open himself a Door into new *Conquests and Dominions* : And for this very Reason, he'll never leave off endeavouring to settle *Popery*, and *Arbitrary Power*, in Countries that are in sight of his own, or that Border upon his Kingdom, were it but to remove, as far as possible,

sible, from his Peoples Eyes, the natural and *attractive* Beauties of Liberty, and true Religion; lest the envied happiness of their Neighbours, in the enjoyment of their *civil and religious* * *Liberties*, should tempt his own Subjects to the recovery of their ancient Privileges, and the attempting a *Reformation* of their *gross Abuses*, in point of *Doctrine* and *Worship*.

And now, Brethren, is there not a cause to tremble for the *Ark of God*?

Many, doubtless, have trembling Hearts, busie Heads, and full of disquieting Thoughts. But what do they Tremble, what are they solicitous for? Alas! alas! there is but too much reason to believe, that Concerns, meerly temporal, lie at the bottom of their anxious Fears, that worldly Cares are the secret Springs of their Uneasiness, and Trouble. They tremble for the *Ark of Mammon*, and not for the *Ark of God*. They are solicitous, not for the *Sanctuaries* of the Lord, but for the Ware-houses and *Magazines* of their Avarice. This is the true Principle of their Trembling: Here Center and terminate all their Fears. And, if at any time, they cast a thought upon the condition of the *Protestant* Church, they are apprehensive of the danger of *Religion*, meerly for views of *State*; instead of being concerned for the danger of the *State*, by views of *Religion*: And, had not the Providence of Kings and Parliaments, by *wholesome Laws*, which are the *celebrated Monuments* of their Wisdom and Piety, raised the *Religious* and *Civil* Society in these *Realms*, upon the same Stock and Foundation, linking and twisting the *Church* and *State* together, so that they cannot be parted, without being a mutual *Bane* one to the other, I am afraid very few would think of the *Ark of God*.

Our *Religion* is essential to our *Constitution*, inso-

* *Sape ex eo audiui, Legione una, & modicis auxiliis, debellari, obtenerique Hiberniam posse, idque etiam adversus Britanniam profuturum, si Romana, ubique arma, & velut à conspectu libertas tolleretur. Tacit. in Agrec. cap. 24.*

much, that they who are well affected to our *Constitution*, must needs be *implicitly* zealous for the Church. But something more is required: Doth not so great a Blessing, as the Preservation of the *Ark*, merit a distinct Consideration, as well as an explicate Prayer? Doth not the Kingdom of God, which we are in Duty bound to seek first of all, deserve a first Rank, and a *Preheminence* in our Thoughts, and Affections? *And as God loveth the Gates of Sion, more than all the Dwellings of Jacob*, ought we not to love the Church, to love true Religion above all? This, Holy David lookt upon to be his Duty: O Lord, saith he, * *I have loved the Habitation of thy House, and the Place where thine Honour dwelleth*. This ought to take place of all the Enjoyments of this World. † *The Ark*, saith Uriah, *and Israel and Judah abide in Tents, the Servants of the Lord are in the Camp, in the open Field; and shall I go down to my House to eat and drink, and to be merry: as thou livest, and as thy Soul liveth, I will not do this thing*. This is the most affecting of all Concerns, witness the good Man of our Text: He prefers the Safety of the *Ark* of God, before the Safety of *Israel*, before the Safety of his Two Sons, and before the Safety of their Wives and Children, his Heart only trembled for the *Ark* of God.

II. This leads me to the Second Head of this Discourse, where I am to lay before you, some Inducements, and motives to enforce this Duty.

The First Motive, or Inducement for us to be concerned, and to tremble for the *Ark* of God, is a deep Sense of God's Honour, and a true Zeal for his Glory. This was in all Ages of the Church, the over-ruling, the predominant Affection, the Master-Passion of Holy Men. As they had a Propriety in God, their Interests were the same, and they made his Cause their own; insomuch, that the least Thing which in the Eye of the World might tarnish his

* Psalm 26. 8.

† 2 Sam. 11. 11.

Honour, or fully the Glory of his Power, filled them with sore Affliction and bitter Sorrow. Of this Nature was the Zeal of *Moses*: And tho' he was the meekest Man upon Earth, yet when the *Israelites* had made a Golden Calf, whilst he was with God in the Mount, his Jealousie burnt like Fire; and in an holy Zeal he broke the Tables of Stone, and put the same Day, Three Thousand Men to the Sword: And seeing, that God purposed to destroy that idolatrous Nation, Root and Branch, he intercedes for them upon no other Motive, but the Consideration of God's Honour, and Glory. O Lord; (saith he to his God) * *Why doeth thy Wrath wax hot against thy People, which thou hast brought forth out of the Land of Egypt, with great Power, and a mighty Hand? Wherefore should the Egyptians speak, and say? For Mischief did he bring them out, to slay them in the Mountains, and to consume them from the Face of the Earth: Turn from this fierce Wrath, and repent of this Evil against thy People; yet now see if thou wilt forgive their Sin: And if not, blot me I pray thee, from the Book of Life which thou hast written. That is, put a sudden Period to my Life, that I may not hear the insulting Voice of the idolatrous Nations: Let me never be a Witness of the blasphemous Rejoicings of the Enemies of thy Name.*

Like unto this, was the Zeal of the great Prophet *Elias*; he beholdeth prophane *Jezabel*, priding in the Success of her Abominations, and applauding herself that she had established the Idolatry of her Native Country, upon the Ruins of the Altars of the Lord. From those Objects which deeply wound his Heart, he flies into the Wilderness; and takes Sanctuary in a Rocky Cave. What doest thou here *Elijah*, saith the Lord to him; *I have, answereth the fiery Prophet, I have been very zealous for the Lord God of Hosts: For the Children of Israel have forsaken thy Covenant, thrown down thine Altars, and slain thy Prophets*

* Num. 14. 13.

with the Sword: O Honourable Passion! O Glorious Zeal! which hath nothing in view, but the Honour and Glory of God.

Of the same Stamp and Character, was, doubtless, the Zeal of *Ely* in our Text. If we could lay his Heart naked to your Eyes, you would be convinced, that it was a deep Sense of God's Honour and Glory, which caused his *Pious Tremblings* and *Religious Fears*.

He hath it in his Thoughts, that it is highly injurious to God, prejudicial and disreputable to his Religion, that his *Ark* should fall into the Hands of a Nation that *knew not God*. His Tremblings, his Agitations; in short the devout Agony of his Soul, give us sufficiently to understand, that the following disquieting Thoughts ran in his Head, and troubled his Mind. Shall I see the *Ark* of God reduced to the despicable abject Condition, of being a Slave to *Dagon*; and the *Glory of Israel* in Chains, raise the Triumph of a vain senseless Idol. † O God! *shall the Adversary reproach, and the Enemies blaspheme thy Name. These pious Transports, and Religious Ejaculations, which are the commendable Raptures of a true Zeal for the Honour of God, ought to be the Sentiments of every Christian, when seasonable, and well-timed: When intricate Junctures, unsettled Affairs, divided Friends, powerful united Enemies, make us reasonably apprehensive of the Church's Danger or Downfal, 'tis every good Protestant's Duty, in Imitation of Holy Men, out of a deep Concern for the Glory of God, to break out into these, or the like Expressions. Shall we see Jerusalem subjected to Samaria, or Babylon Queen of the Nations, reckoning our Sion in the number of her Slaves? Shall we see Truth gagged and fettered, by prevailing impious Falshood? And the Holy Gospel, buried under a scandalous Heap of human Traditions, and Counterfeit Legends? Shall we see the De-*

† Psalm 74.

will usurp again in these Kingdoms, the regained Empire of Christ? Shall we see the *Roman Pontiff* seated again in the *Temple of God*, resettle his *Idols* in the *House of the Lord*? Shall we see *Rome*, successful in her *towering Projects*, and *ambitious Views*, trample upon the *Ark of God*, raise her *Throne* above the *Heavens*, and scornfully say unto us, *where is your God now?*

These, or the like, ought to be the Sentiments, and Transports of a *true Protestant*; when there is reason to fear, that the Interest of a *false Religion*, will prevail against the true Worship of our Lord. Then, he ought to tremble for the *Ark of God*, out of a deep Sense of God's *Honour and Glory*.

Secondly, We should tremble at the Danger, and be concerned for the *Ark of God*, if we did seriously reflect upon the deplorable State of a Nation, from which God Almighty withdraweth his Presence, and Protection, together with his *Ark*, or the Purity of his *Doctrine and Worship*. 'Tis a notable saying in an Antient † Author, that the greatest Calamity a good King can threaten his disobedient Subjects withal, is to forsake them, and leave them to their own Devices and Management. Then certainly, the worst Punishment that God can inflict upon a *Rebellious Nation*, is his Absence, or withdrawing from it.

What a wretched Condition must they be in, when they have lost their God? That *ever-flowing Fountain* of Consolations and Comforts, in their several Miseries and Afflictions; the *infallible Oracle* which they consulted, in the emergent Difficulties and Intricacies of Government. Bereaved of their *Ark*, their *Altars* and *Religion*; where must they make Application, for Advice, Help, and Remedy? Deprived of the *Mercy Seat*, and *Throne of Grace*, where they used to resort to appease an injured and angry God, how can they escape being made Examples of his Justice, and *Victims* of his Vengeance?

† Florus.

Consider what would be the Face of Nature, if the Sun did refuse his favourable *Aspect*, and *Heavens* withdraw their *cherishing* Influences, and kind Showers: It would no more be deck'd with it's beautiful green, no more enamelled with the rich variety of Fruits and Flowers; and destitute both of the solid and agreeable Ornaments of it's Plenty, it would offer to our View, only the *shocking* and hateful Spectacle of Barrenness, and Desolation. Such, and infinitely more deplorable, is the State of a Nation, from which the Almighty withdraweth the *Light of his Countenance*, and the helpful Hand of his Protection; together with the visible *Symbols* of his Presence and Favour. This Kingdom, we live in, this Kingdom, which is as delightful as the *Garden of Eden*, this *Earthly Paradise*, would immediately be turned into a frightful and *ghastly* Wilderness, if God should root up, and take away the *Tree of Life*, which is both it's *Safeguard*, and it's *Glory*.

How vain would it be for us, to pride in the Fruitfulness of our *Soil*, whilst, through the Want of the Knowledge of God, our Hearts would be uncultivated, and our Souls barren?

How simple would it look for us, to glory in the Wealth of our Commerce, whilst by the Loss of the *Ark*, we had lost all Commerce and Communication with *Heaven*?

How silly, and impertinent, to boast of our *Liberties*, (suppose, that after we have forfeited our *Religion*, we can keep up our *Liberties*; since in the Opinion of all sensible Men, they are a mutual Shield and Preservative to each other, and they must stand and fall together,) How silly, I say, and impertinent, to boast of our *Liberties*, whilst through *Ignorance* and *Corruption*, occasioned by the *Absence* of God, and the *Subtraction* of his *Light* and Influences, we become Bondmen and Slaves, to that *Spiritual Tyrant* the Devil?

In short, should the Almighty remove his *Ark* from the midst of us, what would we of this Kingdom be, but a numerous Community of *blind Men*, roving without a Guide in *Egyptian Darkness*, in our way to the

outer

outer Darkneſs, where there is weeping and gnawing of Teeth?

Such being the deplorable, and wretched Condition of a People, whom God deprives of the viſible Tokens of his Preſence and Protection, how concerned ought we to be for the Preſervation of the *Ark*? How trembling and troubled, when we are apprehenſive of the leaſt Hazard of it's Loſs or Captivity?

The Third Inducement, or Motive which obliges us, to be concerned and tremble for our *Ark*, is the known and avowed Character of it's *Enemies*.

And here, what an odious and frightful Object ſtrikes my *Fancy*, and offers to my Imagination? I ſee a *Monſter* with a threatening Voice, and *baggard* Looks, holding a *burning Torch* in one Hand, and a *deſtroying Sword* in rother, trampling upon the *Gospel*, ſurrounded with a *Legion of Angels of Darkneſs*, followed by a rueful Attendance of *armed Miſſionaries*, and *booted Apoſtles*. Curioſity leads me to enquire into the Name of that *ravenous*, and blood-thirſty Creature: I am readily answered, that the *Monſter's* Will and Pleaſure, is to go under the Denomination and Style of the *HOLY, CATHOLICK, APOSTOLICK, and ROMAN CHURCH*.

But further, I am willing to be apprized of the *Feats and Atchievements* of that ill-favoured, affrighting Creature: In order thereto, I ſearch the *Records*, and look into the *Annals* of former Ages: There I find her tumbling down mighty *Emperors* from their Thrones; ſtabbing the greateſt *Kings* and *Princes*; bathing herſelf in the Blood of ſlaughter'd Nations; ſporting with the Murthers and *Maſſacres* of *mangled and butchered Chriſtendom*; kindling the *Flames* of intestine Diviſions and *civil War*; involving Kingdoms in *Diſtractions*, which *unhinge* their Government, and plunge a wretched People in the wild Confuſions of *Anarchy*; building the *Priſons* of the *Holy Office*, upon the *Model* of *Hell*; inventing new and exquisite Tortures, to *excruciate* them, who reſuſe to comply with their abominable Errors, in *Doctrine* and *Worſhip*; and rooting with *Fire and Faggot*, thoſe to whoſe charge no other Crime can be laid, but that

that innocent one, of not being able to digest palpable Contradictions, and impossible Falshoods. These, as we learn from History, have been for many Centuries past, the Apostolical Proceedings, of that Apostolick Church. And oh! had it been the Almighty's Pleasure, that our only Knowledge of this Church's sanguinary and barbarous Actions, had been meerly from the musty Records, and worm-eaten Chronicles of distant Ages! But alas! In our days, how many bloody Tragedies hath she acted, or caused to be acted, on the several Stages of Europe? How many gloomy Scenes of Horrour, owing to her cruelty, are yet fresh in our Memory? How many still, stand expos'd to our view? How many glaring Instances have we seen, and do we still behold of her Barbarity and Bloody-mindedness?

'Tis strange, that so many Hundred Years, wherein she glutted her self with Innocent, and truly Christian Blood, could not assuage her Malice, and allay her Cruelty with some mixture of Mercy: 'Tis strange, that so many Ages spent, in sucking the Vins of the best of Men, could not weary her, and instead of an abatement, should procure such an encrease of Inhumanity, as transcends and overtops all her former Barbarities. Which is a plain Demonstration, that that Church is no Changeling: That in the accustomed course of her Proceedings, she is so much inured to, and hardened in those wicked Practices, that it is impossible for her to lose the Habit, or alter her bloody Measures: And we have reason to expect, that she will rather rise than sink, in her Sanguinary Methods of dealing, with those they brand with the Odious, but undeserved name of Hereticks. * Can the Ethiopian change his skin, or the Leopard his spots, then may that Church do well, that is accustomed to do evil. † Can horses run upon a rock, or one plow there with oxen, then may that Church execute justice, that hath turned

* Esay.

† Amos.

judgment into Gall; and do uprightly that hath turned righteousness into Hemlock.

And indeed, we should forfeit our Senses, did we entertain vain and flattering Hopes of seeing that Church, or any of that Church, depart from their inhuman, and violent means of Conversion: For in so doing, they act upon Principle. Persecution is imbodyed in that Religion, and is no less essential to true Popery, than Love and Charity are to pure and uncorrupted Christianity: For the *Expoliation* and Murther of *Hereticks*, or even of *Heretick Princes*, or of such as are look'd upon to be *favourers of Heresy*, have been enacted into a Law, and made one of their fundamental * *Doctrines*, not only by the *Bulls* and the *Constitutions* of their *Popes*, but also by formal decrees of no less, than Six of their *General Councils*.

And 'tis observable, that in the same Council (that of *Latran*, under *Innocent III.*) wherein they intruded upon the Church, that *Novel, new coined Forgery of Transubstantiation*, as a true Christian Doctrine; in that very same Council, they made the bloody decree, whereby all the *Pope's Vassals*, or *Partizans of the Holy See*, were commanded to Prosecute with Fire and Sword, all them who having their Senses about them, would not submit to the most unaccountable Determinations of the Church.

And indeed, Violence and Persecution were the sole Arguments, or the only proper means, that could be made use of, to oblige People to give a feigned Consent to a Doctrine, which shocks the common Reason of Mankind, and defaces and extinguishes all the Notions and Idea's of Truth. For, since it could not be imagined, that sensible Persons could be brought to swallow that *magick Metamorphosis* of a bit of Bread into an *Almighty God*, the good Fathers of that pious Council, thought fit to thrust it down their Throats, with Daggers and Firebrands.

* The Council of *Latran*, under *Innocent III.* of *Lyons*, under *Innocent IV.* of *Constance*, under *Martin V.* of *Sienna*, *IV.* of *Latran*, and several more. See *Richer. Histor. Concil. Gener.*

But, besides the strict Commands of destroying *Hereticks*, laid upon them by the *Bulls* of their *Popes*, and the decrees of their general *Councils*, we must not omit, that every *Bishop* at his *Consecration*, and every *Metropolitan* at his *Installation*, takes an Oath, whereby he solemnly promises and vows, to persecute them who shall refuse, to pay *Homage* and *Fealty* to the *Roman Pontiff*, or to own his pretended boundless Power and Authority. The Words are remarkable, and are as follows; **The Rules of the Holy Fathers, the Apostolick Decrees, Ordinances and Disposals, Reservations, Provisions, and Mandates, I will observe with all my Might, and cause to be observed by others. Hereticks, Schismaticks, and Rebels to our said Lord the Pope or his Successors, I will to my Power Persecute and Oppose.*

Thus, the *Prelates of Rome*, with the formality of laying their Hands upon the *Holy Gospel*, bind themselves to act contrary to the *Spirit of the Gospel*. They *unchristian* themselves, in order to be qualified to be the *Rulers of Christendom*; and cease to be *Christians*, when they commence *Bishops*. 'Tis a kind of an *Apostacy* from *Christianity* to *Mahometism*: For certainly, such an Oath hath the Stamp of the *Arabian Impostor* upon it: And suits better with the Character of a *Mahometan Musli*, than with the Temper and Genius of a *Christian Bishop*. And indeed, who is the greatest Criminal, he who imposes that abominable Oath, or he who skews up his Conscience to take it, is a hard matter to determine: And yet harder is it to think that you cannot see so much as one *Bishop of that Church*, but you must mark him as a *Tormentor and Destroyer of Men* upon Oath, and one that is Sworn to be the *Worryer* of his Flock, and a *Blood-sucking Bonner*.

* *Regulas sanctorum Patrum, decreta, ordinationes, seu dispositiones, reservationes, provisiones & mandata Apostolica totis viribus observabo, & faciam ab aliis observari, Hæreticos, Schismaticos, & rebelles eidem Domino nostro, vel successoribus prædictis pro posse persequar & impugnavo.* See the *Roman Pontifical*, set out by order of *Pope Clement VIII.* and Printed at *Antwerp Anno 1626.* p. 39. and p. 86.

I own there have been some *Prelates* in that Church, in whose generous Breast, good Nature and Charity have prevailed, against the malignant Influences of the Allegiance they Swear to the *Pontiff*, at their entrance into their Dignities, and who, by good Offices done to *Hereticks*, have broke that Oath, without being guilty of Perjury; for 'tis rather Perjury to keep it, since 'tis a Breach of the *Baptismal Vow*, as it is an entrance into a Profession, which teaches and commands us to love our Neighbours as our selves, and to follow the Example of our Saviour *Christ*, who informs us, that he came not to destroy Men's Lives, but to save them. But, tho' there have been amongst them, some *Prelates* of Temper and Moderation; yet 'tis matter of Fact, as well as matter of Grief, that in that Community few have been the Instances of honest *Bishops*, who have had *Christianity* enough to break that *Anti-christian* Oath.

These are, Christian Brethren, these are the Enemies who always aimed at the total Subversion of our Church, and who daily threaten our *Ark*, with Fetters and Captivity. What would become of us all, what an *Acel-dama*, what a Field of Blood (remember the *Marian Days*) would this Island be turned into, if by their usual Artifices, and Stratagems, by the help of Trators at home, and false Friends abroad, those pitiless Men became at length the Conquerors and Masters of our *Ark*? And then what a Religious Concern, what fearful Tremblings and restless Agitations, must our Hearts be in, at the sight of that affrighting bloody Crew; tho' they were not near us, tho' we viewed them but at a distance?

Terrible is the thought of a Nation's falling a Sacrifice to the *Vatican Idol*, and being made a Prey to his devouring Priests. Terrible is the thought of falling into the hands of *Jesuits*, who like their *Patriarch*, the Devil, [are] Lyars and Murtherers from the beginning, and by the Laws of their Institution. Terrible is the thought of falling into the hands of *Prelates*, who are bound, by their Oath, to torment us into their idolatrous Worship;

Ship; and are Sworn to our utter Ruin, and Destruction.

'Tis matter of Wonder, and Astonishment, that some among us, who call themselves Protestants, should, as much as in them lies, open our Gates to the irruptions of Rome; by levelling their Wishes, Hopes, and Endeavours, to the setting here an out-law'd Popish Successor. In order to succeed in this infamous Project, they palliate, and mince the Horrors of that Religion. They blaze about, that danger from that quarter is but an idle story, and a Bug-bear for Children; and that we may live safe and quiet, in the enjoyment of our religious and civil Liberties, tho' Popery be at the Helm. Whether these wild Politicians be real Church of England Men, or only Protestants in Masquerade, and Angels of Darkness, under the disguise of Angels of Light, for Reasons best known to themselves: Whether it be Delusion, or Design, Madness, or Treason; whether the Distemper lies in the Head or the Heart, 'tis now needless to discuss. And, 'tis a sufficient Confutation of that strange Conceit, to remind you of what was laid down before, that unthinking Obedience is the Characteristick of the Church of Rome; that no term of Years, no change of times, no consideration or inducement whatsoever, can mitigate her Rage, and blind her Fury: and tho' they appear at first in Sheep's clothing, they will soon after prove ravening Wolves. It would be in vain, to expect the least alteration in their Principles; in spite of flattering Fancies, and deceitful Imaginations, Popery will still be Popery: Jesuits will never cease to be Jesuits: Papist Princes will never fail to be Enemies to the true Religion. And for my part, I would no more trust to a Popish King's Coronation Oath, than I would to a declared Bankrupt's Bond.

And suppose God *Almighty*, to be avenged of our many national Sins, and more particularly of our base Ingratitude* to our late glorious *Deliverer*, whom he

* Φεῦ γὰρ Θανάτῳ ὡς ταχὺά τις βροτοῖς
Χάρις διαρρῆν καὶ παροῦσ' ἀλίσκει)

sent in time of need to rescue us from Bondage and Oppression, should accomplish the designs of those Men, who wish for a *Bepish Successor*, which is the greatest Curse that can light upon this Nation, we may depend upon it, we should soon feel the Father, in the pretended Son; and perhaps it might be our ill Luck, that he would play the same Game over with more Management, and better Success.

However, we ought to thank those Men, for the wise and noble Expedient, which they start to cure our Fears, and quiet our Minds; for in the depth of their Wisdom, they have found out, that the best way to curb Popery, is to Crown it: That the properest means to weaken it's Power, and put a stop to it's Progress, is to place it upon the Throne, and aim the bloody Monster, with the Sword of State.

The Bishops, who compiled the Thanksgiving for the Fifth of November, were better acquainted with the true Character and Spirit of Popery, than those Men: For there was an Article in the Prayer that ran thus; To that end strengthen the Hands of our gracious King, the Nobles and Magistrates of the Land, to cut off those workers of Iniquity, whose Religion is Rebellion, whose Faith is Faction, whose Practice is Murthering of Souls and Bodies, and to root them out of the Confines of this Kingdom. Behold Popery drawn to the Life! Behold the true Features of Popery! And doubtless those worthy, and truly Protestant Prelates, when they inserted this Article in the Prayer,

Εἴ-τε γ' οἱ δ' ἀνὴρ ἑὶς ἐπὶ συμπαῖν πόνων.
Αἶας, ἔτ' ἰχέει μῆστιν, ἔ σὺ πάνδ' αἰσ.
Τὴν σὴν ἀρετῶν, ἀφ' ἧς αἰσ. δόχ' ὡς δόξ.
Ἀλλ' οἶχ' ὁ δὴ πᾶντα τὰς ἐπὶ μῆστιν.

Sophocl. Ajace Mastig.

How soon ungrateful Man forgets a Benefit!
Soon as the dying Hero falls to Earth,
The good dies with him, and is lost in Death.
Thy noblest Labours are no more remembered;
Thou art forgot by him, O Ajax! Him,
Whom thou hast oft defended with thy Life.
But this is now as tho' it ne'er had been.

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had it in their thoughts to hang a Picture of that abominable Religion in every one of our Churches, in order to create, and inspire a general Aversion to it. And 'tis unaccountable, how it came to pass, and for what Reason a Primate of this Kingdom snatch'd this useful Picture out of all our Churches, by striking those significant Words out of the Office; and one would think, it would have been more for the advantage of this Nation, and that Archbishop's honour, if instead of blotting out that Sketch of Popery, he had added to it some finishing masterly Strokes, and raised it with stronger, and more lively Colours.

And since now, we are debarred putting up that Petition to Heaven, in our religious Assemblies, let it be one of the main Articles of our Closet Prayers, and private Devotions; let us daily entreat the Almighty, with Earnestness and Zeal, to root them out of the Confines of this Kingdom; or else we must expect, to be rooted out of it our selves: For, if they are suffered to get a Footing in this Island, farewell our Ark, farewell our Liberties, farewell our happy Constitution in Church and State.

Struck with deep Sense of the liveliest Repentance, and profoundest Humility, we confess, O Lord, that by our manifold Sins, we have raised the Storm of thy Indignation; and if thou wouldst inflict upon us Punishments proportionable to the Heinousness of our Offences, we can expect at the hands of thy Justice, but the severest Judgment that ever drop'd down from Heaven, to crush a wretched sinful People, even the best of us, tho' not Actors in the gross Impiety, which kindle the Fire of thy Vengeance; yet have we been, and are still guilty of Sins, tho' of a smaller nature, which add Fewel to thy Wrath: Spare us, O Lord; grant an Act of Grace to this guilty Nation, for the sake of thy Name, for the sake of that Primitive Christian Religion, which, by the Labours and Blood of many glorious Martyrs, hath been revived among us.

* But if 'tis decreed, that our Sins must not go unpuni-

* King Henry VIII. had inserted this Article in the Litany, From the Tyranny of the Bishop of Rome, and all his detestable Enormi-
shed

shed, let Thunder and Lightning, let Fire from Heaven consume, and destroy us; let Pestilence poison the Air we breathe, and the Angel, who is the usual Minister of thy Vengeance, strike us dead, by Thousands, in our Streets: Let the Bowels of our fruitful Land be turned into Iron, and our smiling Heavens into Brass. Let an outrageous Hurrican blow Death, and Destruction upon us, and bury us under the ruinous heaps of our Houses. Let the Ocean, breaking through, and overflowing Banks and Dykes, let in a Deluge upon us, and make a Sea of this Land, rather O Lord, than we should be given up a Prey to those merciless Enemies of our Ark and Religion. Let us fall into the Hands of the Lord, for his Mercies are great; and let us not fall into the Hands of those Men.

Now, if we consider and lay to Heart the Three Motives, or Inducements which have been offered to our thoughts, we must, like the High Priest of our Text, tremble for the Ark, and look upon the danger that menaces our Church, as the main object of our Religious Jealousies, and Fears. The Holy Man sat upon a Seat by the way side, waiting impatiently for the success of the Battle, when comes a Man, who first of all informs him, that Israel had fled before the Philistines, and that there had been a great Slaughter among the People. This piece of News, how doleful soever, he hears with a serene Countenance, and without giving any outward marks of Sorrow, or Trouble: The Man further acquaints him, that his Sons were slain in the Battle; but the account of their Death, doth not so

ties, Good Lord, &c. Popery was there in it's proper place, with Pestilence, and Famine, and the other great Calamities of the World. This Petition was struck out of the Litany in Queen Elizabeth's Days. That good Queen thought, I suppose, that those Words, in the place they were put in, would shock the Roman Catholicks; and 'tis well known, that she made it her Business to render the publick Acts of the Church of England, as agreeable to all Parties, as Truth would permit. Now there is no room for the Reasons, which obliged Queen Elizabeth to strike these Words out of the Service; I wish, they were reinserted in the Litany, for Reasons which I forbear to alledge, because they are obvious enough.

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much

much as stir his *Paternal Dowels*, and is too light a concern, for a Heart filled, and wholly taken up, with the eminent danger of the *Ark of God*: And this he gave a very noble instance of; for as soon as the Man told him, at the close of his short *Narrative*, that the *Ark* also was taken, immediately Grief seizes upon him, his Strength fails him, his Heart breaks, and sinking under the crushing weight, of the only Affection he could not bear, he falls and dyes. *And it came to pass*, saith the inspired Historian, *when he made mention of the Ark of God, that he fell from off his Seat backwards by the side of the Gate, and his Neck brake and he died.*

Now, which God in his infinite Mercies avert, should sudden and unexpected News come, that *Papery* had invaded the Land, that the *Holy Places* were defiled, and *Idols* inthroned in the House of God, I am afraid our lukewarm *Pretestants* would not Copy after the Holy Man of our Text; and would rather supinely out-live the greatest Calamity, that can befall this Kingdom, the loss of Religion, or the captivity of the *Ark*. But, if after that a Report was spread, that the same Enemy was shutting up the *Exchequer*, confiscating their Estates, and that effectual means were taken to restore all the *Church Lands* in their Possession, to the several orders they formerly belonged to; how struck, and confounded, how concerned, and aggrieved would they be at this News? Oh! then they would bestir and intreague themselves! Oh! then they would give signal Tokens of Life and Activity; and shew, by their striving to prevent the loss of their Possessions, that their temporal Concerns lie nearer their Heart, than the Condition of the *Ark of God*!

I would not be so understood, as if I blamed any Body for defending his Property, or asserting his legal Title to his Estates, and Possessions: My Meaning is, that a due Preference ought to be given to the sacred Concerns of Religion, and that the safety of the *Ark of God*, is to be the chief of our Cares, the main Article of our Prayers, and the top of our Wishes, and Endeavours.

Yours.

vours. * If I forget thee, O Jerusalem: let my right hand forget her cunning. If I do not remember thee, let my tongue cleave unto the roof of my Mouth, if I prefer not Jerusalem above the chief of my Joy. Let us walk in the Steps, and follow the Example of Holy Men, who Prayed, and Acted for the Peace of Jerusalem; and were earnestly solicitous, and zealously affected for the Ark of God. Let us, through a fervent Zeal, for the excellency of our Doctrine, and the inestimable Blessing of true Worship among us, atone and make amends for our past indifferency and insensibility. And, as we hope that we will have occasion to be active in the defence of our Religion, no otherwise, than by the flames of our Devotion, and the fervency, and importunity of our supplications to Heaven, 'tis one of our principal Obligations, as we are Christians, as we are Protestants, to endeavour by our Prayers, and Deportment, to engage the Almighty in the Interest of all the Protestant Churches in general (and particularly in case it should be attacked) to appear visibly, as he hath done many times before, in the defence of that Church by Law Established, which hitherto hath been the Glory and Bulwark of the Reformation, and with which all the Protestant Churches abroad must sink and fall. (I hope here, Brethren, your Hearts will go along with my Words, and Wishes) May this Kingdom, where the fugitive Dove hath found a safe shelter from Birds of Prey, ever rejoyce, in the delightful enjoyment of God's Ark and Prophets. May this Island, whose Glory 'tis to be, in a manner, the native Country of the Reformed World, and which hath so kindly admitted to it's Bosom, and Embraces, those unfortunate Children, whom their Mother had disowned, and thrust out of their paternal Houses; may this Island ever be Blessed with the continuance of God's Presence, and true Worship: May, for the reward of her unexpressible Charity to the poor distressed Protestants, may pure and undefiled Religion, in the midst of

* Psalm 137.

it, survive all future Ages, outlast this visible World, and never end but with commencing Eternity.

But, if God should ever suffer those *mercylefs Men*, to have a Rule over this Nation, may we have a better Destiny, than that, which by Providence, was allotted to the *Higb Priest* of our Text. He died with the disquieting thoughts, of the *Ark* of God being taken by prophane Hands, of *true Religion* being Defeated by Idolatry, of the insulting Boasts, and impious Triumph of Heathenism and Superstition. Gloomy, Dismal, Terrible Ideas, for a dying, holy Man! which did imbitter the last Instances of his Life, sharpen the Agony of his Death, and bring his *grey Hairs down to the Grave with a mighty Sorrow*.

I humbly hope the Sentence is not gone from God against us, but if it be resolved by Providence, that, at one time or other, this Island is to be delivered into the hands of our modern *Philistines*, I will Petition the *Almighty*, that I should not fare like *Ely*, or share in the hardship of his Fate; that at my dying Hour, I may go off the Stage of this World, with the comforting Thoughts of leaving behind me a *free prosperous Nation*, and a *safe flourishing Church*. May the *Pangs of Death* seize upon me, and lay my Body to the Dust, before 'tis reported in Gath, and proclaimed in Askelon, the *Ark of God is taken, and the Glory is departed from Israel*.

III. Now, to enforce what hath been hitherto laid down, let us in the third place, from *Ely's* being both the *Higb Priest*, and the chief Governour of *Israel*, shew that this Duty of Trembling, and being zealously Affected for the *Ark* of God, is in a more particular and binding manner, incumbent upon the *Clergy* and the *Magistracy*.

First, As to the *Clergy*, who should be more Zealous for the *Ark*, than they who by a select Calling, and honourable Ministry, are appointed to carry the *Ark*, and whose Life, with the Solemnity of awful Ceremonies and Oaths, is Consecrated to it's Services: And, certainly, the Vows and Engagements of our Profession, are but insignificant Titles, or grave and solemn Impositions

positions upon the World, if we, above all other Men, are not obliged to look to it's Safety, to be concerned at it's Danger, and boldly to appear in it's Defence. For if the *Ark* of God was lost, what would become of the *Clergy*? And if the *Clergy* should neglect it's Preservation, humanly speaking, what would become of the *Ark* of God?

'Tis then our indispensable Duty, to watch, like the good Man of our Text, and tremble for the *Ark* of God. And, that God may bless our Endeavours for the Preservation of the *Ark*, one thing is necessary; that is, that we act by *sanctified Motives*, and *spiritual Views*. GOD FORBID, we should ever make good the Opinion, which the wretched *new Fangle* Sect of the *Free-thinkers* scandalously entertain of the whole Body of the *Clergy*.

For they analyse all our Zeal for *Religion* into *Priestcraft*, as if our *Godliness* was but another Word for *Gain*, our *Ark* was our *Diana*, and we were Zealous for it's Preservation, meerly upon the account of temporal Advantages, which flow upon us from that Head. GOD FORBID, that Men who by the tyes of their Profession, are engaged to recommend *Heavenly-mindedness*, should be themselves so much *Worldly-minded*. This would be a sure way of loosing our *Religion*: For 'twas for that very thing, the Sons of *Ely* making a Hand of Religion, and Priesthood, to enrich themselves, that God suffered the *Ark* to fall into the Hands of the *Philistines*. But as it highly concerns us to wipe off that vile Aspersions they cast upon us, I am humbly of Opinion, the best method to solve the Objection, the best defence we can make, is to shew by our disinterest, that the Churches Incomes and Profits are not the end we propose to our selves; that we look upon them only as means of supporting us in our spiritual Labours, and that, abstractly from Livings, and Dignities, we have nothing more in view, in the Discharge of our Office, than the Safety of the *Ark*, the Honour of God, and the Salvation of Souls committed to our care.

One

One Word more of these *Free-thinkers*: I must own, that I suspect many of them to be *Rome's Agents*, and *Missionaries in Disguise*; notwithstanding the wide difference of their Principles. How far distant in it's Doctrines and Practices, is *Quakerism* from *Popery*? and yet we know to whom we owe the rise, and growth of that unchristian Sect. *Popery* is resolved to be resettled in this *Island*, no matter how. For the regaining this *Kingdom*, was always it's principal Aim, because of all Countries, that separated from it's Communion, 'twas the most gainful before reformed; and that here lay the greedy Pontiff's *peruvian Mines*: And if it cannot re-enter at the usual Gate, it will try to come in again at the back Door of *Free-thinking*, *Infidelity*, and *Atheism*.

GOOD GOD! who can express the Horrors that fill our Minds, at the thoughts of a Religion, which makes *Atheism* it's Harbinger? A Religion that teaches Men to renounce the belief of a God, in order to plunge them into *Idolatry*, and obliges a Nation to abandon the Service of the Lord their Maker, to make them Slaves to a Priest! Was ever a true Religion Propogated, and Advanced by such impious means: And is not this very Consideration a strong Inducement, to add to the warmth of our Zeal against *Popery*?

But who can entertain a mean Opinion of our Clergy's Zeal against *Rome*, that remembers what pass'd so lately? Can any body have so soon forgot that in a time when *Popery* had ascended the Throne, when *Jesuits* were lodged in *Royal Palaces*, and when *Fryers*, of more than one sort, had the Impudence to shew themselves in the Streets of our *Metropolis*, in their Habits, (which would have been a Comical sight, had not a bloody Tragedy been concealed, and actually hatching, under the ridicule of their Dress:) When Colleges were invaded, and turned into Seminaries of *Idolatry*; in short, in a time when *Laws*, *Liberties*, *Religion*, our all lay at Stake, the Ministers of the Church of England stood in the Gap, and by their unanswerable Tracts, as also by their Courage in Suffering, and Resisting, made a noble Stand

Stand for the Defence and the Preservation of the Ark of God?

And here, we cannot pass by a glorious instance of their Zeal, which will be upon Record, and transmitted to late Posterity; that is, that excepting Two or Three, all the Tracts which were then Writ in the Vindication of the Protestant Religion, were all Arrows shot from the Quiver of the Church of England. I would not be so understood, as if I had a Design of upbraiding our dissenting Brethren with Remissness, or want of Zeal, for the Common Cause against the Common Enemy: I rather think that their silence, on that occasion, was an Homage, which they paid to the superior Abilities of our Clergy; and that when they saw our Tillotsons, Stillingfleets, Sherlocks, (not to mention some great Men still living, and who now governs the Church, they then so well defended,) engaged in that defensive War, they modestly thought it would have been high Presumption in them, to imagine that such matchless Champions wanted their help.

But how defective, would our Zeal be against Popery, were it confined to Writing? We out-write them in Divinity, but they out-write us in Politics. They'll let us write on, and go another way to Work. Our Authors have beat them in the open Field: But they'll endeavour to defeat us under Ground. If we raise against them, a Battery of Arguments, they'll reply by a Battery of Engines, and Contrivances. Is it time to wage a Paper War, when Hannibal is reported to be at the Gates, when, as it appears by Royal Proclamations, his crafty Friends raise an Army in our very Bowels? Can our Pens be of any Defence against Swords and Daggers?

In such a Juncture, the best way to shew our Zeal, and Concern for the Ark, is in imitation of, and out of respect to our gracious Sovereign, who hath assured us from the Throne, that she had nothing more at Heart,

Archbishop Tenison, Bishop Wake, and some others.

firmly

firmly and affectionately to stick by the *Protestant Succession*, as by *Law Established*. And here, I crave leave to Address you in the Words of a great Man, * lately made a *Primate* of our Church; a Man, who being universally esteemed, hath made all Parties to conspire and agree to his excellent Character, and who by our Posterity, together with the *Basilis*, the *Nazianzens*, and the *Chrysostoms*, will be ranked among the chief Fathers of the Christian Church. "Whoever, saith that
 " great Man, doth not adhere to *Protestant Succession*, let
 " him go under what Profession, or Denomination he
 " will, is a certain Enemy to our Church, and State;
 " and sets open a Door, as far as he is able, for *Popery*,
 " and *Arbitrary Power* to enter in at. Against both
 " which the *Protestant Succession*, is the only humane
 " Bar, after Her Majesty's Life, which GOD LONG
 " PRESERVE; nay, and which makes it more valuable,
 " it is a very great Security, to that most important
 " Life too, which we all have so much Reason,
 " to Wish and Pray for the long long continuance of;
 " We are all sure sufficiently convinced, by our own late
 " experience, as well as by the Reason of the thing it
 " self, how impossible 'tis for us, to be in any manner
 " of safety under the Government of a *Popish Prince*.
 " And therefore, methinks, we cannot but be firmly
 " resolved, and united against such an one; especially
 " one that must bring a *French Power* along with him,
 " and hath been all along Educated, and formed according
 " to the *French Model*: But I shall not need
 " to insist any longer upon this Point, which we are all
 " obliged by the strictest ties of *Law* and *solemn Oaths*;
 " nay, and if we understand our own Interest by that
 " too, to be true to.

Such are the thoughts, and Words of this excellent Prelate: I hope, all of us will be brought, by this Argument, to follow his Steps. How forcible are the

* The Archbishop of York, in a Sermon preach'd before the University of Cambridge, 1705.

Reasons, and how venerable the Example! But, may I here be so bold as to tell you *in passing*, that nobody will believe that we are Zealous, and Hearty, for the Protestant Succession, * while we appear fond of some Doctrines, which by a necessary and immediate Consequence, Arraign the late glorious Revolution, Pave the way to a fatal Revolution of another Stamp, tie up the Hands of the Protestants, and lay them disarmed, open and naked to the Roman Knife.

There is another thing of great Moment, and highly conducing to the preservation of the Ark; that is, that far from widening the Breaches of Dissention, far from improving inconsiderable Divisions into civil Feuds, and publick Fermentations, we study to settle a Consort, and Harmony, between all the Protestants of this Kingdom, notwithstanding differences in † Opinions, so that they may all be linked into one common Interest, against the common Enemy, and may joyn their Heads to prevent, and their Hands to remove, common Dangers. 'Tis every good Man's Wish, that we should all be United in one common Bottom. But since early Prepossessions, prejudices strong, tho' ill grounded, insignificant Scruples, Misunderstandings, some Unvoluntary, some Wilful, have to this Day, proved invincible Bars, to that perfect, long wished for Union, since the Nation is not yet ripe for, or worthy of so great a Blessing, 'till it pleases God to send us from

* *Abest enim à Tyrannide consensus universorum, sine quo nullum ratum & justum imperium. Unde, quod commodò civium fieri possit, licebit sane Rempublicam à Pradone repetere, ne cunctorum opes & salus, paucorum aut unius cupiditatibus vel libidinibus devoveantur. Etenim res est sacrosancta Libertas, & Divini Juris, quippe Humana à Deo implicata Natura, ut eam tentare scelus sit, impium circumvenire, occupare nefarium.*

Jani vincent. GRAVINÆ isti & Antecessoris Romani Orat & Opuscula, Specim. Prisci Juris, pag. 255, 257. Ed. Traject. 1713.

A Man, Born and brought up in the very Center, both of Spiritual and Temporal Slavery, speaks like a Briton, while some Britons here, speak and write like Roman Slaves.

† As it was in 88.

Heaven, such a general Peace in Religion, it is in the mean while, our Duty to find a way, to knit our Hearts, if we cannot unite our Minds; and whilst we dissent in By-matters, to agree in that most important Point, the Safety of the Ark, or the Preservation of the Protestant Religion.

Such an Union, tho' defective, would be of sufficient force to Baffle the Designs of Popery, which cannot gain Ground here, but through our animosities and fallings out. Such an Union would be to us a stronger Bulwark, and Protection, against a foreign Invasion, than the watry Ramparts of the surrounding Ocean, and the, so much boasted of, wooden Walls of our Fleets.

Secondly, The Duty of being concerned for the Safety of the Ark, and trembling at it's Danger, is also, in a more particular and binding manner, incumbent upon the Magistrates.

In all Ages of the Church, the Magistrates, (under the Sovereign, who is the Fountain of their Power) have been look'd upon to be the Nursing-Fathers of the Church, and the Supporters of the Ark of God. But, 'tis here to be observed, that 'tis more particularly the Office of the British Magistrates: For, as sundry Penal Laws have been enacted, by the Legislative Power, for the Safety of the Ark, against the encroachments and outrages of Popery, so 'tis the Magistrates Duty to put them in Execution: And as Ely's neglect in the discharge of his Office, was one of the Reasons, which obliged the Almighty to deliver his Ark into the Enemies Hands, it behoves them to take care that our Ark should not suffer through their remissness in the discharge of theirs.

The Romanists brand the Penal Laws enacted against them, with the odious Name of Persecution. A wrong Name indeed, when one knows the Grounds and Reasons of those Laws!

For Popery doth not fall under the Lash of the Law, as 'tis a Compound of erroneous Belief, and ridiculous Worship. In this respect, 'tis as much beneath the Cognizance of the Law, as the wild Imaginations of Men.

Men confined to a Mad-house. Let them know, that we do not Prosecute them, because they believe that a Wafer is their God, or because they devoutly kiss a Malefactor's Bone, when they think, they are paying due Veneration, to the Relick of a Saint. No, we Prosecute them, because their Religion is *Tyranny*, *Treason*, and implies and commands the utter Subversion of our Church, and State. The face of our Laws is bent against them, because they are *Traitors* to their Country, and *sworn Vassals* to a foreign Enemy, who is always seeking to bring this Nation into Thralldom, and Oppression. They are *Proscribed* by our Laws, because *Papists* cannot be loyal Subjects: For no Man can serve Two Masters; and they must prove perfidious Servants to their Master at home, because they are bound to obey the Orders of their Master abroad: And will stab their King, if the Pope requires at their Hands a Royal Victim.

In all well regulated Countries, a *profest Atheist* is *Proscribed* by the Laws, because by the denying the Being, and Providence of God, he saps the Foundations of Government. And what difference is there betwixt an *Atheist* and a *Jesuit*? We may apply to the latter, what * Tully saith of an Antient Philosopher. *Epicurus deos verbo ponit, re tollit*. Their Maxims are equally Impious and *Atheistical*: And it would be easy enough to prove, that *Mariana's* Principles, are as Destructive to Government, as those of *Vaninius*.

Then what the *Romanists* call Persecution, is nothing else, but a due Prosecution of *Treason*, *Villany*, and intended, if not Executed *Parricide*.

GOOD GOD! who would have thought, that the Authors of *Holy Murthers*, *Religious Crusadoes* and *Meritorious Massacres*, that the Contrivers of the *Gun-powder Plot*, and the *Fire of London*, would have complained of the severity of our Laws? Is it because they lie *Dormant*, and are seldom put in Execution?

* De Nat. Deorum.

'Tis hoped, they will now have some Colour to complain, since our Magistrates have been lately awakened into the Execution of their Office, by a *Royal Proclamation*: And indeed, if those Men are any longer the *Monuments* of our *Clemency*, we will soon find our selves the *Victims* of their Cruelty.

But where doth my Zeal, where doth my Concern carry me? I forget, that I have the Honour to speak before *Magistrates*, well affected to their Country, and Zealous for their *Religion*, who know when *Clemency* ought to give place to *Severity*, and when *Severity* is to be tempered with *Clemency*: And I must own, that, as it hath been shewn before, tho' there is abundant reason to Tremble for the *Ark* of God; yet, when I see in the Church, such a *bright set* of truly *Protestant Bishops*; in the Courts, such a *glorious Bench* of truly *Protestant Judges*, the reviving Prospect raises my drooping Courage, dispels my gloomy Thoughts: And I thank God from the depth of my Heart, who hath been graciously pleased to set Two such *strong Fences* round our Church to secure, and guard it on every side.

The Ark is safe there: But alas! It is in Danger, in great Danger from another quarter; I mean our national Sins.

IV. Which brings me to the last Head of my Discourse, where we are to shew that since the Sins of *Israel* unrepented of, were the unhappy Causes of the Captivity of the *Ark*, it behoves us to secure, and keep it safe, in the midst of us by a *National Repentance*.

National Repentance do I say? Then farewell our Ark: Can any such thing be expected, or thought of at this time? Is there any hopes left of such a Change, while an Egyptian darkness of Vice and Corruption, have over-spread all the Land.

Yes, * there is Hopes still; and thanks be to God, I

* This Exhortation to Charity, was put in at the desire of the Reverend Mr. Pocklington, Minister of Chelmsford, and the Trustees for the Charity School, lately set up in that Town.

can perceive the *dawning* and *breakings out* of such a Reformation, *darting* upon this Nation. For how can we look upon those pious Establishments, the *Charity Schools*, which have been set up in so many parts of this Kingdom, and despair of such a happy Change. Are not those Schools the *Earnests* and *Pledges*, and even the *powerful Instruments* of such a general Conversion?

How comforting are these thoughts! We are thereby satisfied that there is amongst us still, many good *Religious Souls*, who not content to be the *virtuous Models* of this present Generation, endeavour by such *pious Settlements* to entayl their good Principles upon Posterity, and furnish the Generations to come, with *Examples of Virtue* like themselves.

Again, we see a very great number of Children nurtured in the Faith, rooted in the Grounds of the *Protestant Church*, furnished with a competent Share of Learning, which will render them capable of Confirming themselves, and making a further progress in the Principles of *Religion*; from which, with God's favour, will flow through the course of their life a continued Series of good Actions, and whereby they'll be enabled, jointly with other well-meaning Persons, to *stem the Tide of Corruption*.

But further, I look upon these Schools to be the strongest supports of the *Ark*: They are as many *Citadels* raised against *Popery*. *Julian the Apostate*, one of the wisest Enemies to *Christianity*, thought the likeliest way to destroy the *Christian Religion*, was to suppress the *Christian Schools*. Considering what he aimed at, he went the right way to work. For certainly, Ignorance was the best Preparation for *Christians* to run back to Heathenism. And so 'tis for *Protestants* to be turned back to modern *Paganism*, *Popery*: For *Popery* sprang up in the Darkest, the most barbarous Ages of the Church. The Enemy sowed those *Tares in the Night*, when Men were asleep. And 'tis still kept up by the same Ignorance, that gave it Birth. But by the means of these pious Establishments, the mean-
est

est of the Land will attain to such a Degree of Knowledge, and Learning in the *Scriptures*, as will fix them in their Religion, and prevent them from being seduced by *Popish Agents and Missionaries*: These Charity Schools will scatter, through this Land, such Beams of light, as will beat back approaching Darkness, and shut out that Ignorance which is the usual *fore-runner* of *Popery*. Since settling Schools of this kind, is properly raising *Fortifications*, against the common Enemy, As we tender the Safety of our *Ark*, the Well-fare of our Country, as we abhor *Popery*, and love our Religion, let us spare no cost to encourage, maintain, and improve those *Charitable Institutions*.

Here I beg leave to direct my Discourse to you, (the Inhabitants of this Town) to Congratulate you, upon your *rapid* and happy Success, in the setting up of your School. I hope you have all been unanimous in the Project, and the Execution of it. For it would be hard to think there is among you any *Dissenter*, in point of Charity. The Duty of Almsgiving is a *Gospel-obligation*, and not a Ceremony of the *Church of England*. But, if peradventure there is such *Recusants* in the midst of you, they must be put in mind, that when at the Bar of the great *Judge of the World*, they will be called to an account for so considerable an Omission, it will be but a poor Plea, to say in their own Defence, that they would not join with their Towns-Men, for the observation of the most *essential* Precept of the Gospel, because they could not join with them in some *Circumstantials* of Worship.

If any of these Men are here present, I entreat them by the Bowels, by the Compassions of *Christ*, and for the Interest of their own Souls, to consider that the omission of a great Duty is a great Sin, that they highly wrong and injure themselves, in neglecting to be sharers in the Honour, and Blessing of *Feeding*, and *Cloathing* the Lord: And I am of opinion, whatever may be theirs, that in order to make amends for being *Demurrers* in so good an Action, they ought to *double Tax themselves*, and that to atone for their delay, or Criminal

Criminal reluctance to so pious a Work, they ought to come to the Altar with a richer Offering, and a costlier Sacrifice.

The sight of those *Nurseries of your Benevolence* is an Honour to this Town, and an Ornament to this Church. And the *Musick* performed by those Children, best resembling that of *Heaven*, because it passes through innocent Organs, as it is most acceptable to God, who loves to be praised by the Mouth of Babes, so is it a most ravishing Harmony to pious Souls.

One thing, however, abates of the fineness of the Spectacle, that the Boys are not cloathed alike: I do not take notice of this, with a design to Censure you, the *Inhabitants of this Town*; for you deserve to be commended for the great Expences you have been at already, for the noble advances you have made for this charitable Settlement, rather than to be blamed for that defect.

I mention this only as an Introduction, to the Application, I am now to make, to you, Gentlemen, who are here occasionally present. And I apply my self to you with great Assurance, because I am satisfied, that *English Gentlemen* who are distinguished from Men of like Figure in other Countries, not only by their *Abilities*, but also by their *Inclinations* to do good, will never baulk those Instincts to Beneficence, planted in their Hearts by Nature, and strengthened by the happy Culture of a *Liberal*, and *Religious* Education. And such is generally their Generosity, that they think themselves kindly, and honourably used, when they are invited to share in the Acts of *Christian Benevolence*: And at the very time, that we in justice thank them for their Liberality, they thank us for the Invitation; especially, if 'tis to such a Charity as is, like this, calculated for the *Publick good*, and eminently serviceable to the Wellfare of their Country.

Strange would it be indeed, that at a time when such large Encouragements are given, such ample Contributions raised, for prophane Singing upon the Stage, we should think much to bestow some small inconsiderable

derable Sums, which cannot Burthen or Incumber us, upon so pious an Undertaking, as the improving the Musick of our Churches, which can't be effected by no properer way, than by training up these Children to be the *Representatives* of Angels upon Earth, by singing *runefully* to the *Honour of God*, the Songs of our *Sion*.

Three *Classes* may be made of Persons present here, some come to joyn with us in our Devotions, some meerly out of Curiosity, and some others for Business.

As to them of the first *Sort*, who came hither purely to joyn with us in our Devotions, we have nothing to remind them of, we leave them to their own *good Principles*: For Charity is the inseparable Companion of true *Devotion*. And when such Person's Hearts, like *Lydie's*, are by *God's Grace* opened to his Word, we need not fear but their Hands also will be opened to the several Wants of their needy Brethren; and more particularly, to such Charities as tend to administer *Spiritual Nuture* to their fellow Creatures.

But as to you who came hither, merely led by Curiosity, I must put you in mind, that tho' it be a good Action to come to Church, yet you have marred it in it's *Principle*. How then, how thankful ought you to be to Almighty God, who now offers you an occasion, to *mend the fault*, and to sanctify your *prophane coming in* to this Church, by your Christian Liberality at the *going out*.

Lastly, I must give a Word of Advice to you who came hither for Business. As you are Christians, you are doubtless convinced that you cannot be successful in any thing you have in Hand, except God's Favour and Assistance goes along with you. But it would be in vain to expect God's help, and Blessing, if you do not shew your selves kind and courteous to God, by assisting these poor Children, who represent your Lord and your Redeemer. * *Come then and pay unto the Lord your God, and let all them that be round him here, bring presents unto him that ought to be feared.*

* Psalm. 76.

This is a Day of Justice. Is it inconsistent to make it a Day of Mercifulness and Charity? Why should not those Virtues be united in the same Day, since they are to be united in our Hearts, and go Hand in Hand in our Conversation? for * the Lord requires of us to do justly, and to love mercy. Let it be said that this Day, Mercy and Truth met together, and Righteousness and Peace have kissed each other.

To conclude, I desire you all to consider, that Charity is the *gracefullest* of Christian Graces, and that this Branch of it, which we now Recommend unto you, is the best sort of Charity; for it feeds the Soul as well as the Body, and furnishes the Objects of it, with Provisions for this and the next Life.

And 'tis to be hoped, that for the sake of those piously disposed Persons, who will shew themselves the Children of God, by the Imitation of his Benevolence and Mercifulness, God will protect our Ark, and ever defend it from the *Hellish Mint* of Horrid Plots, Intestine Bloody Wars, Barbarous Foreign Invasions, I mean from *Romish Zeal, and Bigotry*. Now to God, &c.

Some gross Faults having crept into the Impression of this Discourse, the Reader is desired to look into this Errata.

PAge 4. line 13. have read have it: p. 9. l. 20. For Power read And if Power: p. 10. l. 3. insidiously read insidiously: p. 16. the last line, Titles read Trifles: p. 17. l. 33. War read Wars: p. 21. l. 26. Trators read Traitors: p. 22. l. 26. Blind read Blend: p. 24. l. 28. struck with deep read struck with a deep: *Ibid.* l. 30. Impiety read Impieties: p. 26. l. 8. affection read affliction: p. 28. l. 12. Instances read Instants: p. 29. l. 14. new fangle read new fangled: p. 31. l. 23. out-write us in Politicks: read out-wit us in Politicks: p. 40. l. 15. Lidie's read Lidia's.

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